A RELATION OF THE DEVILL BALAMS DEPARTVRE OVT OF THE BODY OF THE *Mother-Prioresse* of the *Vrsuline Nuns* of LOUDUN.

Her fearefull motions and contorsions during the Exorcisme, with the Extract of the Proces verball, touching the Exorcismes wrought at Loudun, *by order from the Bishop of* Poictiers under the authority of the KING.

Printed at Orleans 1635.

Or the first part of the Play acted at *Loudun* by *two Divels, a Frier, and a Nun.*

Faithfully translated out of the *French* Copie, with some Observations for the better illustration of the *Pageant.*

LONDON.
Printed by R. B. and are to be sold in S. *Pauls* Church-yard and in S. *Dunstans* Church-yard in Fleet-street, at the [illegible] coming up to *Chiffonds* [illegible]

RELATION
OF THE DEVILL
BALAMS DEPARTVRE
OVT OF THE BODY OF THE
Mother Prioress of the Vrsulin
Nuns of Lovdvn.

Her fearefull motions and contorsions during the Exorcisme, with the Extract of the Proces verbal, touching the Exorcismes wrought at Louduni, *by order from the Bishop of Poitiers* under the authority of the K[illegible].

Printed at Orleans 1635.

Or the first part of the Play acted at Louduni, *two Devils, a Frier, and a Nun.*

Faithfully translated out of the [illegible] with some Observations for the [illegible] *of the Pageant.*

LONDON.
Print[illegible] B. and are to be [illegible]
yard [illegible] Church [illegible]
[illegible] up to Clifford [illegible]

A Relation of the Devill *Balam*'s departure out of the Body of the Mother-Prioresse of *the Vrsuline* Nuns *of* LOUDUN.

UPon Thursday the twenty ninth of *November* 1635. we *Iames Denyau*, one of the Kings Counsell in the Presidiall Court of *La Fleche*, and his Majesties Procureur in the Commission by him granted forth unto Mr. *de Laubardemont* for the performing of the said Exorcismes, Counsellor to his said Majesty, in his Privie Counsell, and Counsell of Estate, being at the said Towne of *Loudun* in the Church of the *Vrsuline Nuns*, with *Iames Nozay*, Register in the said Commission: The reverend F. *Surin* of the Society of IESVS, having received a Letter from the Arch-Bishop of *Tours*, by which he recommended unto him, that hee should use the matter so, that Mr. *M.* an English Gentleman, might receive edification by seeing that which passeth in the Exorcismes; the said F. *Surin* was to take in hand the exorcising of the mother Prioresse of the said Nuns, in the presence of the said Mr. *M.* and two other English Gentlemen, Mr. *K.* and Mr. *S.* with diverse other persons of quality: during which exorcisme, there appeared the devill *Balam*, counterfeiting the postures, and motions commonly used by *Isacaron* and *Behemot*, whereupon the Father taking him for *Isacaron*, commanded him to give him satisfaction touching an accident, which not eight dayes before had befallen the said Mother Prioresse, being an extraordinary distraction of her wits, with a perpetuall

inclination to eat and sleepe, which was extreamely painefull to her, as a thing extraordinary, and very offensive to her nature. To which the said Devill answered, That it was an enterprise: and as the Father pursued to know what this enterprise was, the devill retired himselfe: But so soone as the Hymne *Magnificat* was sung, he appeared againe in the same shape of *Isacaron*; and the Father desisting to pursue his demand, charged him to prostrate himselfe after the usuall manner, and to doe honour to the holy Sacrament, whereunto having yeelded obedience, as hee was in the midst of his action, he suddenly stopped, and the forme of *Balam* appeared in his countenance, but with an aspect sad and affrighted, yet somewhat smiling withall, by which marke he was knowne. Then the Father told the behoulders that it was *Balam*, which the devill also averred, and as his face was noted to wax very pale and discoloured, the said Father said unto him: thy paleneſſe argues thee guilty, What hast thou done? The devill answered, True it is, it is I that have done the mischiefe which thou complaineſt of: the Father urging him to deale cleerely, and to tell the whole truth, after a short pause he proceeded thus; It is even I, who for the space of some dayes past, have brought upon the party disaffected this excesse of appetite and importunity of sleepe, and who have hindered her in all the exercises of prayer and piety, which she used to performe. Whereupon his countenance still growing more and more pale, even to extremity; the Father perceived that the devill could now hold out no longer, and conjecturing that he was upon the point of forsaking the body, he commanded him with great fervency so to do. Then was the said maid upon her knees, with her body bended back upon her heeles, and as she stretched out her left arme aloft to the view of every one, we, together with many more standers by, namely, the *Sieur Demorans, Viceger ant de Monſigneur de Poictiers*,

the

out of the Mother-Prioresse of the Vrsuline Nuns of Loudon.

the Fathers *Anginot* and *Bachelerie*, Iesuits exorcists, Father *Luc*, Capucin exorcist, the said English Gentlemen, the said *Nozay* Register, the *Sieur de Fresny* Citizen of *Loudon*; and particularly the said Father *Surin* exorcising, saw certaine bloudy characters arising and formed upon the back of the said hand, making the name of *Ioseph*, which the Father perceiving, said that it was the signe of the departure of *Balam* (the said name is written in Roman Letters after the forme and proportion here set downe, I O S E P H: wch signe the said Father had forced from the said devill the first day of October last: the manner of it was as followeth. The said Father *Surin* having observed, that the mother Prioresse had received singular favours from God by the intercession of S. *Ioseph*, and that this devill *Balam*, had affirmed the said Saint to be his particular enemy in heaven, proposed with himselfe for a token of his finall departure, to compell him to write the name of *Ioseph* upon the back of the possessed maids hand, in the place of the name of *Balam*, which he had promised to write two yeeres before, the Father judging it more comely, that a person devoted to religion, should weare on her hand the name of a Saint, rather than a devill; who having therefore oftentimes commanded the devill to promise him this signe, being never able to gaine his consent thereunto, resolved at length to perswade the maid to make some devotion to bring it about, which was to communicate for nine dayes together, and performe some other austerities beside upon every one of those dayes in honour of the said S. *Ioseph*, which being finished upon the ninth day a little before the exorcisme, the Father making as yet no shew at all of any purpose he had to inquire of this matter, the devill *Balam* appeared in a terrible shape contrary to his custome; and biting with fury the back of her left hand, confessed that he was constrained by the Angell guardian of the maid in the behalfe of Saint

Ioseph to promise the making of the signe commanded, at the very instant, when hee should take his last leave, and thereupon promised the same accordingly, swearing upon the holy Sacrament not without griefe, and saying; that his designe was to have sent his name to Heaven engraved on the hand of this maid, since he could not goe thither himselfe in person. Now answerable to the promise did that fall out, which hath beene formerly delivered, and the said name is so ingraven, that the first and second skin, and likewise the flesh appeare to be stained with the characters: upon the graving whereof was sung *Te Deum laudamus*. After this it was agreed upon, that some of the devils should be made to appeare, that the particulars of the matter might be knowne. Hereupon the Father having the holy Sacrament in his hand, commanded the devill that was in the body to come forth, and answer to what he should aske him, when presently appeared *Behemoth* with his gastly countenance, who being commanded to tell, who had written the name upon the hand, answered, that it was the devill *Balam*, who had appeared alone in the counterfeit shape of the other devils, and being asked, whether he were gone forth indeed, he answered, Yea by the flesh and bloud of GOD, which see there, pointing towards the holy Sacrament, being asked who had cast him out, stretching forth his hand he said, that it was his enemy, he whose name you see there written, who is come and hath charged him to quit the imposture, and to appeare in his owne forme, to confesse himselfe the author of the disorder happened in the Prioresse within these eight dayes, and for his punishment presently to be gone, being asked more expresly of the cause of his departure, he said, for hindering of the workes of God: being asked what workes, he answered, prayer, fasting, repentance, with the rest, by the disordering of her naturall actions as aforesaid; being pressed punctually to declare, what

diſorder and wherein, he anſwered that it was, as he had ſaid before, by making her inceſſantly to eate, ſleep, behave her ſelfe fooliſhly, and hinder the other *Nuns* in their devotions and offices: whereupon the Father having told him, Thou ſhalt one of theſe dayes doe the ſame exploits, and for thy puniſhment be forced out as he hath bin, he anſwered with an oath; I would my obedience were in my owne power, I would not ſtay to be intreated, for I am too much tormented where I am: and as he looked earneſtly upon the Hoſt, the Father having asked him what he was ſo intent upon, he anſwered, I looke on him who may not be beheld with bodily eyes, and ſo retired back againe. Whereof we the Procureur of the King, have made and dreſſed our Proces verball, and cauſed it to be ſigned by the ſaid parties preſent, for a teſtimony of the truth contained therein, after it had been read aloud by the ſaid Regiſter.

Signed thus.

Denyau, Iohn Ioſeph Surin of the ſociety of *Ieſus*, *Rene Demorans*, *W. Anginot* of the ſociety of *Ieſus* exorciſt. *F. Tranquille*, Capucin exorciſt, *I. Bachelerie* of the ſociety of *Ieſus* exorciſt: *F. Luc.* Capucin exorciſt: *F. Philip* of *Menug*, Guardian of the Capucins of *Loudun*, *Larve*, Liautenant criminall at *Loudun*, *de M.* for having ſeene the letters of the name of *Ioſeph* graven on the hand, *T. K.* and underneath the ſaid ſigniture is written in the *Engliſh* tongue, which was interpreted in *French* by the ſaid Mr. *M. I ſaw the hand as white as my hand, and in an inſtant to change colour all along the veine, and become red*, and forthwith one diſtinct word to ariſe, and the word was *Ioſeph. W. S. Debellieres*, *Monſault Sieur de Freſne*, *Periot*, Archer of the Kings gards, *En la Prevoſte de l'Hoſtel. Madeleine de Blanc*, *Gabrielle le Blanc*, and *Nozay* the Regiſter.

FINIS.

FINIS.

OBSERVATIONS VPON THE RELATION.

AMong all the ſhifts, by which the Romiſh Emiſſaries are wont to advantage their Maſters cauſe, there is none ſo effectuall, or wherupon they ſo much rely, as this of ſignes, and lying wonders, fore-told by Saint *Paul* in his ſecond Epiſtle, and ſecond Chapter to the *Theſſalonians*. For when their infallible pillar of their Church begins to cracke, and the Pope *ex Cathedra* gaines not ſo much credit for his Oracles, as *Pythius ex tripode*, then *ventum eſt ad triarios*, up goes the Stage, on goes the Vizor of godlineſſe with the cloke of Religion, *& cælum miſcetur inferno*, where the Scene is the Church, the Play Prayer, Repentance, Faith and Charity the Actors, forged Saints, Prieſts, Fooles, and Devils, *tremendum cælis pariter ac terris malum*. And firſt for the purpoſe, (to meddle onely with the matter in hand) if ſome cunning Mimicke, ſkilfull in tumbling trickes, and making of ſtrange faces may be had, who for gaine or other conſiderations is willing to ſacrifice his patience for the pageant, ſuch a one may not be paralleld; but for fault of this, ſome zealous man of a melancholly nature muſt bee found out, or ſome mayd rather, uſually troubled with the fits of the Mother, and the yonger, and handſomer, the fitter for their turne, according to the rules of our moderne Exorciſts, who, it ſhould ſeeme, had rather hazard the credit of their Church, then deale with any but tender fleſh, let Mengus, their old Devill maſter ſay what he pleaſe: This

party forsooth must first be perswaded, that she is possessed with one or more Devils, as the skill and discretion of the holy Father shall contrive, next a considerate choice must be made, both of time and place, as also of spectators, fit to bee admitted: and then, all things thus orderly disposed, out comes the Devill Comedian with his trinkets, toyes, and pedlars ware, and placeth his patient in the holy Chaire, where being fast bound for running away, a composition of Sacke, Sallet oyle, Galbanum, and Assa fetida, to the quantity of a pinte is administred unto her, and this he rearmeth the holy potion to rouse the Devill and to make him stir, which is also seconded with brimstone, feathers, frankincense, *&c.* fuming from a Chafingdish into her nostrils, till the Devill begins to play his part, and then whatsoever she doth or speaketh, is presently expounded to be no words or gestures of her owne, but of the Devill that rageth in her: In which extasie she answers the Priest, as she hath been beaten to it in her private practisings for feare of fresh fumes and farther tortures, which are many times administred betweene whiles, under pretence that the Devill growes unruly, and disobedient in his carriage, by which meanes the silly wench is fitted with her cue for the publike stage. In her fits she ever commendeth the *Protestants* for her friends, and rayleth at the *Priests* as her enemies, and tormentors, upon which a large comment is readily made for the edification of the standers by, namely how wel the devil loveth the *Protestants*, and how they are tortured by the touch of a *Priest*, because forsooth at his ordination his fingers were anoynted wth holy oyle. And though they often apply the Reliques of Saints, holy water, and the Sacrament it selfe, to the place where the Devil is said to lye, yet none of them startle him so much, or dislodge him so effectually, as the touching of the place either with the *Priests* fingers only, or with some piece of his *Priestly* ornaments; and if you aske them the

reason

reaſon of this, they will quickly tell you, that ſuch is the honour, which it pleaſeth God to confer upon the holy *Prieſthood*, to the end that all his children may learne obedience thereunto. Wonderfull it is to ſee, with what dexterity they hunt the Devill up and downe, digiting him from the toe to the heele, from the heele to the knee, and ſo forward, caſting him out at their leiſure, and leaving as many more as they pleaſe behinde to bee ferreted out at a fitter time: But for your better knowledge of theſe Iuglers and their boxes, their ſorceries, inchantments, and conjurations, give me leave to refer you to the confeſſions of *Sarah Williams*, *Friſwood Williams*, *Anne Smith*, and others, who were pretended to be poſſeſſed, and diſpoſſeſſed, taken upon oath before the high *Commiſſioners* for cauſes *Eccleſiaſticall* in the yeare 1618 and 1602. and are annexed to D^r. *H.* book, afterward *Arch-Biſhop* of *Yorke*, written by him upon the ſame occaſion, being intituled a declaration of egregious *Popiſh* impoſtures, *&c.* wherein are learnedly and wittily ſet downe all the circumſtances of their abominable villany, under the pretence of caſting out of Devills, by which illuſions, as appeareth by the confeſſions of the ſayd Examinats, multitudes of ſimple people were drawne away to the *Romiſh Church*: *Sarah will.* ſaith 100. in one day, and others, 3. or 4000. within the ſpace of halfe a yeare. The chiefe Actors on this Stage, were *Edmonds*, *alias*, *Weſton* a *Ieſuite*, *Dibdale* and *Driland*, with divers other *Romiſh Prieſts*, their wicked aſſociats; and ſome of the names of their new coined Devils were *Smolkin*, *Hilko*, *Haberdinance*, Captaine *Philpot*, luſty *Dick*, luſty jolly *Ienken*, luſty *Huf-cap*, *Collico*, *Hob*, *Fralerello*, *Purre*, *Soforce*, and *Maho*: this *Maho* was Generall of the whole army, and Dictator of hell, the reſt were Coronels and Captaines of thouſands, hundreds and fifties, who had all taken up their quarters in theſe poore Catholikes.

But let us a little alter the Scene, and looke a while upon

these french Comedians playing their parts so cunningly at *London*, and see whether this be not *vetus fabula per novos histriones*: Nor may we lightly regard it neither, comming in teste of the Kings Proc. in the head, and of divers other persons of quality in the taile, as also by order of the B. of Poictiers, with a reverend instruction from the Arch B. of Tours, whose charitable care of our yong English Travellers is very considerable in the first place: For by this Fa. *Surin* takes his levell to manage the exorcisme for Mr. Mr. edification; a faire end you will say, what ever the meanes be by which it is wrought; but let not this startle you. For you are to know, that by a Iesuits positions, any evill may be attempted, by which is effected a greater good: And it is more than probable, had it not bin for Mr. Mr. sake and his company, that the devill had never been lodged in the Prioresse, nor roused, and hunted as he was, at least so punctually at their being in Towne. For I see no reason why *Bal.* should have more power to enter, than *Bebemot* had to go out of her body without the Priests leave. Besides our *Roscius in Scena*, F. *Surin*, knowes better how to possesse, than dispossesse a woman. For about five yeeres since, if I am not mistaken in the man, he was admitted to preach at Tours, and the first of his order, that to any purpose fixed his foot within that place, though often and earnestly attempted by many, being a Towne seated in the Garden of *France*, rich, and full of handsome women, where, in few moneths he had so inchanted his feminine auditory, that many of their husbands were horne mad with his eloquence; and one among the rest complaining then in my hearing of the subtilties of the Iesuites, & particularly of this Orators smooth tongue, and cunning behaviour among them; protested, that hee was afraid, that *Tours* would shortly become another *La Fleche*, and then, said hee, we shall neither be masters of our wives, children, nor estates: For our wives they will have by con-

fession,

ſeſſion, our children by education, and our wealth by procurement of both.

Now this towne of *la Fleche*, which ſignifies an arrow in the Engliſh tongue, was long ſince aſſigned them by act of Parliament for a ſeminary or ſpawning place for the holy foundation of their S^t. *Ignatius*, as *l' Arche* ſignfying a Bow, had likewiſe bin allotted unto them by the City of *Dole* for the ſame purpoſe, as is wittily expreſſed in the diſtichon.

Arcum Dola dedit, dedit his male cauta ſagittam
Gallia, quis funem, quem mernère, dabit?
Blinde France the Shaft, Dole gave to them the Bow,
Who will the ſtring, which they deſerve, beſtow?

So exit *Prol.* and now the Play begins: Enter *Prioreſſe* in the holy Chaire, *F. Surin* in his exorciſing robes, with his Budget full of Oxe bones, Fox bones, and Cockes bones, holy water, juggling trickes, and other implements belonging to the ſervice, who having adminiſtred the holy potion, begins to cry aloud (for this is the forme expreſſed in their miracle booke) *Audi igitur, inſenſate, falſe, reprobe, &c.* Heare then thou ſenſeleſſe, falſe, lewd Spirit, miſerable Creature, tempter of men, deceiver of bad Angels, defrauder of bad ſoules, Captaine of Hereticks, fatuous, beaſtiall, nimy drunkard, infernall thiefe, wicked Serpent, ravening Wolfe, leane, hunger-bitten, impure Sow, ſilly beaſt, truculent beaſt, cruell beaſt, bloudy beaſt, beaſt of all beaſts, the moſt beaſtiall Acherontall ſpirit, ſmoaky ſpirit, tartarious ſpirit, make thy appearance: Enter the devill *Balam* in the poſtures proper to *Iſacaron* and *Behemot*: (*F. Surin*) Sirrah, what is the reaſon that the Prioreſſe, for any time theſe eight dayes, eates like a Wolfe, ſleepes like a Topp, toyes like an Ape, and wriggles like an Eele? *Bal.* (ô ſir) it is an enterpriſe. And ſo with a majeſty becomming a devill, he betakes himſelfe to his withdrawing roome, leaving the wiſe father to ſtudy what was next to be done, and to fit himſelf for the ſe-

cond Scene; where before wee proceed, you will aske to be resolved, why *Balam* appeared not in his owne shape, or if in a strange one, why in the shape of two together? and why was hee taken for the one rather than the other? I could satisfie you by very good warrant from the rest of his carriage, that *Bal.* was but a young devill, lately weaned from his Damme, and newly called to the Stage, so that bashfulnesse might not suffer him at the first to put himselfe simply upon the publike censure: or elseit may bee that hee was so scarred with father *Surins* fury, that hee durst not shew his owne face, but after the manner of affrighted persons, flying from post to pillar, he was glad to shrowd himselfe under the vizor of *Isacaron* and *Behemot*, thinking any place or shape more safe than his owne, when indeed he saw no place nor shape that could protect him; and the reason why the father tooke him for *Isacaron*, was, because hee tooke him not for *Behemot*.

This may helpe satisfie another quære, which a busie questionist might happily propose, why the devill makes so short an answer to the Iesuites demand, and so abruptly departs from him: for it is likely his bashfulnesse and feare had put him out of his part, and therefore hee goes backe into the Tyring house to recollect himselfe for the next entrance, there being no prompter allowed for the stage; which seemes very probable, because at his second appearance, the Text sayes, *F. Surin* desisted to pursue his demand, which I am confident hee would not have done, if hee had beene secure of his schollers memory, and the right answer fitted for his question. But these are Riddles, and I am no *Oedipus*; yet if my former Exposition like you not, give me leave but once more, and I will challenge all the Expositors betweene *Trent* and *Tybur* to doe it better. Observe then, I pray, for your further instruction, that by that time the father had done with his conjuring termes, which he ne-

ver learn't of the Archangel, the holy potion strong enough to make a horse mad, began to worke, and the patient to fling, kicke, and throw her armes about; or happily there was no potion at all given her, at least a very easie one for fashions sake, if she knew her cue before, and were as willing as skilfull in her devils craft, which gestures of hers are readily expounded to be the gestures of *Isac*: and *Behem*: and the issue of all, *desinens in daemonem mulier formosa*; for the devils are no where elsе to be seene or heard, but in the actions of the maid, and the tongue of the Priest; a pregnant proofe whereof you have in Mr *Mayny*, by his owne confession before the high Commissioners in the yeare 1602. in whom the Priest had discovered seven devils, shewing themselves by their postures to be the authors of the seven deadly sins; for when hee lifted up his head, looking highly, the Priest said, the spirit then comming up was the spirit of pride, and when he snorted and gaped, that hee said was the spirit of sloth, and so forward through all the rest. For should the devill appeare in his owne shape, apart, and separate from the body of the patient, you may be sure himselfe would be the best Exorcist, both to restore the party to her senses, and to cast the actors off the Stage: yet blame not the Relator; for strange circumstances stand not idle in miraculous stories, but are very effectuall to perswade beliefe; and where the minde is already weakned with superstition, the more involved with senseleſſe intricacies, the sooner credited and revived. But to goe on to plainer matter. Father *Surin* must not bee mocked, and therefore cals for the Hymne (*Magnificat*) to rouse the devill the second time, who enters, as before, in the shape of *Isacaron*, where instantly hee is met with such a counter-buffe by the enraged father, for his cutted answer, that hee is beaten out of his jest into very good earnest, and made to set his owne head upon his owne shoulders, with a countenance very much astonished, and by

little

little and little waxing ſo pale, that aſhes it ſelfe could not be paler. But ſtay a little; one devill inſtructed by a Ieſuite, is cunninger than a thouſand: for 'tis ſaid, that as he proſtrated himſelfe before the Sacrament, he made a ſtop in the midſt of his action, and beſtowed a ſmile upon the company, diſcovering himſelfe to bee a devill of an extraordinary temper and moderation, that could compoſe his countenance to mirth in the verie agony of his greateſt affliction: yet how could he chooſe, thinke you, though he were dying, to ſee how he had changed his ſhape, and they never the wiſer, till father *Surin* by vertue of the holy *Hocus* out of his ſpirituall Budget, had told them plainly that it was *Balam*; for he had caught him ſmiling, and meant to pay him ſoundly before he let him goe; which the devill perceiving, bore the father witnes that he was *Balam* indeed, & ſo ſtrengthened the teſtimony, hoping by that means to have found ſome favor at his hands; but for all that father *Surin* goes roundly to work with him: Sirrah, your lookes bewray you, what have you done? Now ô for an audible Cryer to make an Oyez; for the father of lyes will tell us the truth, and if you will no beleeve him upon his owne word, you need not doubt him upon the Prieſts command. Well, true it is, that I am the author of all the diſtempers lately happened in the Prioreſſe; 'tis I that have cauſed her to eate and ſleep thus exceſſively, &c. Vpon which the poor Devill growing ſo miſerably ſick and pale, as was poſſible for a Devill to be, and live; the father ſeeing him even quite ſpent, and ready to leape out of the window, if he might not be let out of the doore, for meere pitty now ſeales him a releaſe, and bids him be gone, and out he goes, but which way we doe not learne by any intelligence from the ſtanders by, though, I dare ſay, ſome of them were as diligent as poſſibly they could, eſpecially if the maids head were joyned to her heeles, as is affirmed by the Relation. But let this paſſe, whatſoever they ſaw not,

this

this we may be ſure of, that all of them ſaw the maids arme, and the name of *Ioſeph* written on her hand, for thus much appeareth to be true by the teſtimony of many ſufficient witneſſes; the reſt we muſt take upon father *Surins* word, who ſaw it no doubt with the eyes of his Prieſthood, and had not, I warrant you, ſo much knavery in him, as to beguile a dead Pig of his yoke, much leſſe ſo many of his deare diſciples met together upon ſo holy an occaſion. And now have you taſted the marrow of the miracle, but if you pleaſe to write with the juice of a Limon upon a peece of paper, and afterwards hold it to the fire, or learne how the characters are made upon the armes of many that have beene at *Hieruſalem*, I am verily perſwaded you ſhall acquaint your ſelfe with as great a miracle as this, though happily not altogether wrought after the ſame manner. But heare the learned ſpeake, Father *Surin* like a skilfull Rector in a puppet play, points at the ſigniture with his rod, and tels you that this is the evidence of *Balams* departure, a promiſe whereof, if you will beleeve him, hee had forced from him upon the firſt day of *October* laſt, of all dayes in the yeare, and for your better undeſtanding of the particulars, cals in the *Chorus* for the third Scene, where for brevities ſake, I will onely note a few things meerly tending to the bearing up of ſome of thoſe forgeries, for the renouncing of which they proclaime the Proteſtants to be Hereticks, though indeed moſt plainly confuted by Scripture, antiquity, and reaſon, whereof there needs no other proofe in this place, then the evidence it ſelfe of theſe impoſtures: (for, *Veritas non quærit angulos*) and themſelves, if you put them to it, will coldly warrant the truth of their myracles, juſtifying only them as uſefull means, & godly helps, for the proprgating of Religion, and the good of the Church, as appeareth by the anſwer of *Tomſon* the Prieſt to Mr *Anthony Tyrell*, as you ſhall finde in the ſaid *Tyrels* confeſſion more

at large; *viz.* Doe not you Mr *Tyrell* caſt out any ſpeeches, as though you doubted that *Sarah Williams*, *Friſwood Williams*, or *Anne Smith* were actually and really poſſeſſed, whatſoever you doe thinke, &c. For though I for my part will not make it an Article of my Creed, yet I thinke that godly credulity doth much good for the furthering of the Catholique cauſe, and theſe are things of more importance thereunto, than all the bookes that have beene written of late dayes about the controverſies in Religion with the Proteſtants. But what ſhould we looke any farther, ſeeing they have a common title for them, ſtiling them by the name of pious frauds; and a world of which you ſhall finde in their Legend of Saints, more truly called their *Legend of Lyes*. But I had almoſt forgotten my ſelfe: The particulars to be obſerved, are theſe. Firſt, that God doth beſtow many ſingular favours upon men and women, by the interceſſion of Saints, therefore are they to be invoked. Secondly, that Religious exerciſes and auſtere actions are to be undertaken in honor of the Saints. For by this means the devil was conſtrained to make the ſigne wch before he could by no meanes be drawne unto, no not by the power of father *Surins* commands. Thirdly, that the Angel gardian of the maid, commanded it in the name of S. *Ioſeph*; & the reaſon of this I cannot conceive, unleſſe it were becauſe S. *Ioſeph* could not come himſelfe to doe it, nor the devill heare him ſo farre off; but then me thinks on the other ſide, how could S. *Ioſeph* heare the Prioreſſe, and anſwer her devotions? Did the Angell alſo performe that office? Here the text is as mute as a fiſh: but by your favour, miracles admit not of diſputes, nor is this a place for curious queſtions: but if you deſire to be edified, then learne obedience, which is better than ſacrifice, and marke how dextrouſly the Devill was wyerdrawne by father *Surin*, and with what admirable policy he was circumvented, firſt, to diſcover who was his particular enemy

in

in heaven, which me thinks a devill of two yeare old should never have done, & then how he was defeated of sending his name, & forced to bite it out with his own teeth, which happily might otherwise have stolne thither unperceived: For, without all question, the devill never thought of hurting the Nun, as knowing before that Nuns were meate for Friars, and not for devils, but onely did this for the honour that hee meant unto his own name, howsoever the angry father took the matter, who fearing lest a tricke might be put upon heaven, and wisely judging the hand of a Votary to bee a fitter feate for the name of a Saint, than of a devill, would needes prevent him with such singular discretion. But me thinkes it is very much that the poore devill could not be beleeved without swearing upon the Sacrament, but that this torment, the worst of all other, must be added to the rest: It makes me fear the Dominicans report in his Sermon, which he said was revealed to him in a dream, touching the Iesuites lying deeper in hell, and in greater torments, than any others, to be no fantasme: for being so hardly used by them here, how should the devils otherwise chuse than requite their kindnesse, when they have gotten them to hell; whither, by the said Dominicans revelation their courses must necessarily bring them every one. And here for a conclusion of the Scene you have the tale of the engraving of the name of *Ioseph*, told over againe, to print it as fast in your memory, as the letters were stamped red in the skin and flesh of the holy Virgin: But *Te deum laudamus* is already sung, and fresh Actors are ready for the Stage. Enter father *Lus Capucin*, with father *Anginot*, and *Bachelery*, *Iesuits*, *Exorcists*, &c. who having knockt their holy heads together for a while, at last, *parturiunt montes*, out it comes, and here you have it. The best of their witnesses forsooth is yet unsworne, whereupon *Behemot* is summoned to appeare, one of the other Devils still behinde in the body of the Prio-

reſſe, who being examined, anſwers ſo fully to all the Interrogatories, and joynes ſo punctually with his fellow witneſſes, father *Surin*, and devill *Balam* in his diſpoſition, that unleſſe he be overtaken in the point, where he ſaith, S. *Ioſeph* is come, &c. nothing may be added to his teſtimony: for father *Surin* affirmeth by his *Chorus*, that the Angel commanded him in S. *Ioſephs* behalfe; but *Behemot* ſaith, that S. *Ioſeph* came, and did it himſelfe: now which ſpeakes trueſt; the devill or the Ieſuite, for mine owne part I cannot diſcerne: but this I am ſure of, that the father was angry with him for ſomething, when he threatned him that he ſhould runne the ſame fortune with his brother *Balam*, nor would ſuffer him to goe out, when he voluntarily offered it, but kept him ſtill in ſuch bitter torments, who would faine have returned to hell for eaſe.

For what ſays father *Surin*? Thou ſhalt one of theſe daies do the ſame exploites, and for thy puniſhment be forced out as he hath been: to which the Devill anſwers: I would my obedience were in my owne power, I would not ſtay to be intreated: for I am too much tormented where I am; as if he ſhould have ſayd (Reverend Sir) I am altogether at your command, nor dare do any thing but what you pleaſe: for I wait on your backe as an Ape on a whip, being wholly governed by your directions: by which it is evident that poore *Behem.* came neither maliciouſly, nor ſaucily in to the Nun, but was rather caught in a trap as he walked in the Cloyſter to ſolace himſelfe, and ſo thruſt into poſſeſſion in ſpight of his teeth; an innocent Devill certainly, let the *Ieſuit* quit himſelfe how he can: but what are thoſe exploits required at his hands? marry the ſame that *Balam* had done before him, to beſtow ſome more guady dayes, and ſleeping dayes upon the *Prioreſſe*, to releaſe her of the diſcipline of her order, and to give her liberty to toy and foole ſometimes with her fellowes and oftner with the *Friars*; all which

con-

conſidered, who can beleeve that the father will ever performe his word and caſt him out according to promiſe, or if he would, that ſhe will be willing to part with his company, except it be to pleaſure a Siſter, and enjoy a freſh one in exchange: For a *Ieſuit* is moſt pleaſed when he has moſt worke, and who ſees not that the poſſeſſing and diſpoſſeſſing of a Nun is the chiefe of his buſineſſe: beſides, we gather by the relation, that then is the time, when ſhe her ſelfe is beſt at eaſe: So that the Devill is only to be pitied (for all confeſſe he is miſerably afflicted) and the rather becauſe I ſee no meanes for his getting away, unleſſe it be out of the frying pan into the fire, happily out of the *Prioreſſe*, but never out of the *Priory*; where humbly craving pardon of the witneſſes, for finding ſo many contradictions verified under their hands, I will proceed a little farther, for here is ſtill a pad in the ſtraw, if we could find it, ſomewhat more was in the matter, elſe certainly *Behem*, had never been called: and out of doubt I have it by the end: *Balam* you know ſwore but upon the bare *Sacrament* onely, but here is a Devill for the purpoſe indeed, *Behemot* ſweares by the fleſh and bloud of God which ſee there, by which words he enters ſuch an evidence for tranſubſtantiation in the faith of the auditory, that no arguments either from antiquity or Scripture, muſt ever be able to doe it away, no not the example of our Saviour Himſelfe, who rebuked the Devils, and rejected their teſtimony, whenſoever they confeſſed Him to be the *Chriſt*: And yet at the upſhot, *Behemot* was like to have marred his owne proofe, by pointing them to that which they could not ſee, had not the father beene as good a Mountebanke as he was a Comedian, and applied his balſame to the bleeding wound: For he cures it preſently with a freſh queſtion, asking him what it was that he looked ſo earneſtly upon, by which the Devill perceiving his error anſwers readily. I looke on that which may not be beheld with corporall eyes,

and ſo retiring backe into the body, finiſhed the firſt act of the play, which was thought enough for that time, leaving the prieſts to cry *victoria* over the *Proteſtants*, and to ſing their conqueſts with their ſpectators names.

But now if you pleaſe to ſtay the Iigge, *a la mode de France*, though out of faſhion in England, I will fit you with one not unſuitable to the occaſion, as it was acted before the King in the Cathedrall Church of our Lady at *Paris*, in the yeare as I remember, 1625. which was this.

The King of *Canadaes* Son, by meanes of the intercourſe of traffique betweene the French and that Savage Nation, having, at the ſuite of theſe holy compaſſors of Sea and Land, beene ſent by his Father into France, and there entertained at their Colledge in Paris, with the quinteſſence of Ieſuiticall diſcipline, for the ſpace of two yeares, was at length preſented a learned Catechumeniſt in the Cathedrall Church of our Lady to be baptiſed; where in the preſence of a Congregation, as great as the Church was capable of, the King himſelfe was his Godfather, and gave him his owne name, but when the Sacrament was adminiſtred, ſuch a cracke was heard from a ſecret Scaffold provided for the nonce, that the whole multitude was much aſtoniſhed, fearing leaſt the Church would have fallen on their heads, whereof the holy fathers being well apayed to ſee their plot had taken effect, one of them catching his cue, and beckning with the finger for audience, began to tell them, that they had no cauſe to feare at all, but rather to rejoyce, and glorifie God, who had honoured the baptiſme of this Savage Prince with a miracle, in token of the converſion of that whole Nation, whereof himſelfe was now the firſt fruits: But while he was yet ſpeaking, the paper wherein the miracle was wrought, came ſmoking downe among the company, and brought ſuch a ſtinke of Gunpowder with it, that every one with his noſe in his hand began to leave the place, and get him away,

ſome

ſome ſmiling, others bluſhing, and laſt of all the new Chriſtian alſo, leaving his religion where he had found his baptiſme. For being not long after brought into England with the French ſhips, taken by ſome of our Merchants in their Canada voyage, he himſelfe related the ſtory, proteſting it to be true, with many more of like nature, for which, he ſaid, he did much abominate the Romiſh religion, and thereupon became conformable to the Church of England.

Tantum hæc religio potuit ſuadere malorum.

FINIS.

Imprimatur.
Tho. Weekes.